December 26
1940

Millennial Star

Heart Of An Empire

Vol. 102, No. 52 Thursday, December 26, 1940

POETRY

SAND

I observed a locomotive in the railway yards one day,
It was waiting in the roundhouse where the locomotives stay;
It was panting for the journey, it was coaled and fully manned,
And it had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip
On their slender iron pavement, 'cause the wheels are apt to slip;
And when they reach a slippery spot their tactics they command,
And to get a grip upon the rail they sprinkle it with sand.

It's about the way with travel along life's slippery track,
If your load is rather heavy you're always slipping back,
So, if a common locomotive you completely understand,
You'll provide yourself in starting with a good supply of sand.

If your track is steep and hilly and you have a hilly grade,
If those who've gone before you have the rails quite slippery made,
If you ever reach the summit of the upper table land,
You'll find you'll have to do it with a liberal use of sand.

If you strike some frigid weather and discover to your cost,
That you're liable to slip up on a heavy coat of frost,
Then some prompt decided action will be called into demand,
And you'll slip the way to the bottom if you haven't any sand.

You can get to any station that is on life's schedule seen,
If there's fire beneath the boiler of ambition's strong machine,
And you'll reach a place called Flushtown at a rate of speed that's grand,
If for all the slippery places you've a good supply of sand.

—Anonymous.

THOUGHT FOR THE WEEK:

I've made it a rule all my life if people wouldn't turn out for me, I'd turn out for them. You avoid collisions that way.

—Honore Willsie Morrow, in "Forever Free."

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The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.—Luke 4: 18.

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THIS WEEK'S COVER

ANOTHER year draws to a close. It has been an eventful year indeed. The minutes and hours that our famous Big Ben has ticked away have been fraught with varying qualities. There has been drama, danger, pathos, and maybe, at odd moments, a little mirth. When those solemn twelve strokes have again reverberated over this great conglomeration of seething, cosmopolitan humanity, signifying the end of another chapter in the history of this ancient city, what will they herald? Who knows? Peace and a return to normality we hope, but—we shall see.

The Joy Of Service

By Elder W. H. Reeder, Jr.

President of Mount Ogden Stake

A SHORT time ago a friend of mine who is not very active in matters of public interest, but who is devoting his time almost exclusively to the accumulation of wealth, met me on the street and asked me, "Why do you spend so much time in Church and civic work?"

Well, I was happy to tell him, first, I spend that time because I enjoy it. I like to see the smile on people's faces when I do something for them. I like the hearty handshake of the fellow who says "Thank you" for something that he has received that he appreciates. The second reason is that I have become more or less habituated to it because of long years of activity and I think I should be lost if I should be stopped in the doing of these things which I love so much. Then, too, I have a fine wife who enjoys having me do these things, and although I seldom spend an evening at home, she is willing, not only willing, but she encourages me faithfully to perform the duties which are mine.

Then I said to this friend that I hoped he believed in a hereafter, and he said, "I do."

Then I asked, "When your time comes to depart this life, what are you going to do with your lands, your houses, your stocks, and your bonds?"

"Oh," he said, "I will leave them to my children."

I asked him if he had had any joy in accumulating them?

He said, "Yes."

I said: "I wonder if your children would not find the same joy in accumulating for themselves that you have found in making your accumulation?"

He said, "Yes."

Then I said, "Since you cannot take those things with you, what will be your happiness in the world to come, in the hereafter?"

He said, "Oh, I think I shall enjoy my family and my friends."

I said, "Yes, of course you will, we will all do that. But think of the greetings that would be yours, think of the happiness that would come to you if a whole host of people whom you had helped in this life could come to you with open arms and gratitude for what you have done for them. After all, this life is of short duration, and we should spend some time in accumulating those things which will have everlasting worth, that thieves cannot steal and moths and rust cannot destroy, and certainly what you do for the other fellow is something which comforts."

THE GREAT COMMANDMENT

On one occasion the Saviour was asked:

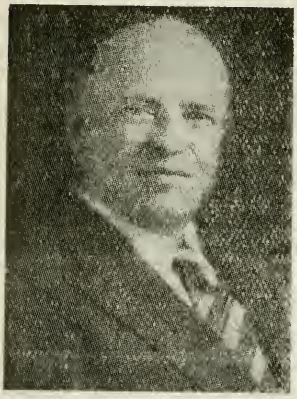
"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

Who is God, and why should we love Him? To those who belong to the Church of Jesus Christ of Latter-day Saints there is a simple and straightforward answer: He is our eternal Father, the Father of our spirits. He provided an earth for us to inhabit, an opportunity for us of coming here and taking upon ourselves bodies for the purpose of gaining the experiences of this life which are necessary and helpful for a future existence, and He sent His Beloved Son Jesus Christ to the earth, to bring a plan of salvation by which if we are obedient to it we may return to His presence. His Son became the first fruits of the resurrection, thus affording a way back to our Heavenly Father. For all of these magnificent blessings we should be grateful and certainly for them we do love Him.



W. H. Reeder, Jr.

The Saviour said: "If ye love me ye will keep my commandments," and so to exhibit a love for our eternal Father we should keep His commandments, and not the least of those commandments is the second one which I have quoted, "Thou shalt love thy neighbour as thyself."

Who is our neighbour, and how should we love him? That is a very important question. Perhaps the word might be defined in a large sense to mean everybody but ourselves. But if we exclude the members of our family, certainly it means the other fellows who are round about us, not only those who live in the next house, or two houses away, but all of those with whom we come in contact and who come under our influence either for good or for bad.

Well, how shall we love our neighbours? If a man in our neighbourhood becomes ill, do we do anything about it? I think we should call on that man and try to encourage him, try to bring something to him that will make him feel better as he suffers his affliction. If he is out of a job, shall we do nothing about it? I think the responsibility is upon us to help him find one. In this Church Welfare Programme, in which I devote some time, I wish you could see the joy that comes to the men, the brethren who help others to find jobs. In our locality we have an employment league of young men between eighteen and twenty-five, organized together for the purpose of each one finding a job for himself and also for one of his associates. They go out each morning, hold meetings, discuss

methods of how they can improve their ability to keep a job, how they can increase their ability to find a job. If a child in your neighbourhood is mischievous, should you call a policeman, or should you try to help him?

I call to mind two instances in my neighbourhood where some boys climbed into a cherry tree. In one case the owner called the police, in the other case the owner got out some boys' books and the next day after his tree had been robbed he invited the boys who had robbed it to come to his home, and he gave each one of them a book to take home and read, and he said he would like to have the boys circulate those books until they had finished reading them.

If those in your neighbourhood lack the cultural advantages and opportunities, shall we do nothing about it? I think we should concern ourselves about the other fellow and try to make him happier and better qualified for the responsibilities and enjoyments in life, and that, in my humble opinion, is loving our neighbour.

I know that it is difficult at times, at least it is difficult for all of us individually, to undertake to do things. Individuals lack the initiative, the resourcefulness to lend help. There is a mass psychology, there is a group effort that accomplishes things much better than individuals do, and so we have civic and charitable organizations and other kinds of groupings of men and women for the purpose of doing good to others, and they all have their place because they make for planning and orderliness and efficiency, and every single one of us should take some part in these organizations for the purpose of benefitting our fellow men.

GREATEST CIVIC CLUB

I think the Church is the greatest civic club in the world and I am going to tell you why. It has many organizations in it. In each organization there is something to do under proper supervision, and something to do is provided for everyone. It does not make any difference about the age or the adaptability. There is something to do, an opportunity for everyone is provided in this great Church. We have our Sunday Schools where people of all ages go for the purpose of study. There we learn our religious principles from the Old and the New Testament and from the books which are sacred to us—the Doctrine and Covenants, the Pearl of Great Price, and the Book of Mormon. We educate ourselves regarding good principles, and the history of those who have taken part in those momentous times is described in these books. We have Mutual Improvement Associations where religion is not taught, but dancing is; socials are encouraged; speaking, debating, declaiming, singing, instrumental music, activities of all sorts are engaged in; even athletics and competitions are provided so that they can become proficient.

We have the Primary where the small boys and girls go for the same kind of activity which is provided in the Mutuals for the larger ones.

(Continued on page 894)

The Story Of Cain

By Elder James R. Cunningham

Of the British Mission Presidency

James R. Cunningham

THE Story of Cain has been called the saddest story in all history; it concerns the sinning against the light of one of God's choice sons, and the curse that was transmitted to his descendants.

Cain was born of goodly parents; Adam was his father, and he could have made a name as one of the mighty sons of the Lord if he had so chosen.

It seems highly probable that he held the Priesthood, and also was visited by angels as messengers from God; he must have been highly favoured, else he could not have fallen to be called Perdition (Pearl of Great Price, Book of Moses 5: 24).

The full story is given in the Pearl of Great Price (Moses Chapter 5) verse 18 pointing out that "Cain loved Satan more than God," (even the sacrifice which he offered up was done at the command of Satan), the same verse continuing, "And Satan commanded him, saying: "make an offering unto the Lord," so it becomes evident why his offer was rejected, while Abel's was acceptable unto the Lord.

Even after this rebellion the Lord spoke kindly to him, and also warned him of the consequences that would inevitably follow if he still gave ear to Satan.

Yet Cain covenanted with Satan and gloried in his wickedness, saying, "I am Mahan, the master of this great secret, that I may do murder and get gain" (verse 31). So murder entered into the world when "Cain rose up against Abel, his brother, and slew him."

After this terrible crime, "the Lord set a mark upon Cain," which was undoubtedly a darkness of skin, Enoch referring to this in Chapter 7, verses 8 and 12, "And there was a blackness came upon all the children of Canaan"; and this Enoch called upon all the people to repent, "save it were the people of Canaan."

The question arises, Is the Negro of today the descendant of Cain, and why can he not hold the Priesthood? To find the key to the problem we must look to the time of the Flood.

The dark race and the curse continued through Ham, son of Noah. Ham, we are specifically told, was a "righteous man," therefore it must have been his wife who was the carrier of the dark skin to his posterity. Abram, Chapter 1, verses 21-24,

(Continued on page 890)

Big Fish, Welfare Project

WATERS OF PACIFIC GIVE FOOD

KING CHINOOK SALMON CANNED BY SAINTS

By George L. Scott

President of Portland Stake

UNUSUAL even in a programme which is unique in the world, a project of the Church Welfare Plan being carried out in the Pacific Northwest stands as one of the most interesting developments which has come about through the vigorous application of the Church's traditional policy of self-help and independence.

The leaping, shining, fighting big fish of the cold waters of the North Pacific, traditional thrill-getters for sportsmen and bases of important commercial industries, have found their way into the operations of the Welfare Plan.

Packing of King Chinook Salmon and white Albacore Tuna by members of the Portland Stake is fast passing the experimental stage and promises soon to be a regularly established part of the vast Welfare Programme.

Speed is the essence of this particular phase of the fishing industry. You must take your catch while you can. The vast runs of tuna and salmon wait for no man.

As regular as the tides and seasons, these finny denizens of the deep keep their tryst with the fishermen, leaving a generous tithe of their number for food, while the remainder go on to complete their cycle of life.

One of the unsolved mysteries of sea and stream is the manner in which the silver horde of salmon seek out the streams in which they were spawned, crowd to some sandy shallow, winnow out an egg nest and leave the milt-covered roe to hatch while the spent salmon, their life's cycle complete, wander away to die.

There are recognized "drifts" along the lower Columbia where the fishermen make their hauls. The gillnetters draw lots to determine who shall be first, second, etc., to reach the fishing grounds. If there are nine fishing boats in one district, they will draw lots from one to nine and leave the pier at twenty minute intervals. Thus the party drawing No. 1 will have a twenty minute jump on the others to make the first drift with his net. The second morning ticket No. 2 becomes boat No. 1, while boat No. 1 of the previous morning drops back to position nine.

A fisherman's life is far from the "Life of Riley." He puts out in the dead of night in his small 15-foot motor boat to drop his 1,500-foot net. When his drift is complete, he winds it in on a winch, taking his catch from the mesh as it comes overboard in the dark. He may take a ton of fish. He might have to be satisfied with two fish or even none. It's easy to understand why Peter was reluctant to cast his net again on the Saviour's advice.

Two of the big silver fish which are taken out of the cold waters of the North Pacific to be packed into cans and set aside as valuable food in the Church Welfare Plan. Seen holding the fish are Elmer Stoddard, left, stake high council member, and Terrill I. Deck, stake welfare director; standing with them are Dr. Paul B. Firth, chairman of the stake welfare committee, and Stake President George L. Scott.

This season the Portland Stake purchased nearly seven tons of prime Chinook from the Indians, trucked it more than a hundred miles to Portland and placed the fish in storage to draw out as needed by the cannery workers.

In cleaning and packing salmon, members of the Portland Stake can lay claim to one of the "strongest" jobs in the welfare programme.

Each fish must be scaled ("curry-combed"), cleaned, washed and placed in a brine solution. Cutters take them from the brine, slice off huge salmon steaks the thickness of the cans in which they are packed. Women, deft of finger, tuck the sliced salmon in tins. A spoonful of salt is added and the pack is then ready for the exhaust cookers. After 15 minutes of pre-cooking at 220 degrees, the cans are sealed and placed in retorts for 90 minutes cooking at 250 degrees.

Cans must be washed individually in a strong solution of cleanser before they can be labelled and packed. Otherwise the smell of fish would mark a pungent trail between Portland and the regional storehouse at Salt Lake City.

(Continued on page 890)

THURSDAY, DECEMBER 26, 1940

EDITORIAL

Amos Eight : Eleven And Twelve

WE have it recorded, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

To what time does Amos refer in this Scripture? Some people think that he refers to the time when God took away the Melchizedek Priesthood and left the people with the "Law of Carnal Commandments," and only the Aaronic Priesthood to administer their laws. They think that the apostasy began at that time and waxed worse and worse till Jesus came to usher in a new dispensation, called the Christian Era. Such is not the case. Amos was seeing things much farther down the road than that. He was seeing that time to which Jesus referred when He said, "And many false prophets shall rise, and shall deceive many." (Matthew 24: 11.) And also, to that time to which Paul refers:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. (Acts 3: 19-22.)

John the Revelator was shown "things which must be hereafter" (Rev. 4: 1) and he said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14: 6, 7.)

From this we learn that there would come a time when the earth would be without the Gospel and it would be necessary for God to send an angel with the Gospel to preach to the inhabitants of the earth. What does John mean by the term Gospel? He certainly does not mean Scripture, because the earth has never been without the Scriptures. Every dispensation sees the earth with still more Scripture. He means that governing body called the Priesthood. Amos, Jesus, Paul and John all saw a time down through the ages when the earth would be without the Priesthood, hence, nobody to administer the ordinances of God. This could not have been before Christ, for the Aaronic Priesthood was here till Jesus came and restored the Melchizedek Priesthood.

Any law without an administrator is a dead law. It cannot function without somebody to administer it. God's organization, the Kingdom of God, or Church of Christ, never functions

on the earth without the Priesthood of God. Jesus looked down the lanes of time and saw a place where the true Priesthood of God would be taken away from the earth, and presumption was the order of the day. Men were organizing new denominations of Christendom and setting themselves up as prophets, and Jesus called them *false* prophets. They were crying, "Lo, here, and Lo, there."

Such was the condition of things on September 21st, 1823, when the Angel Moroni appeared to the farm boy, Joseph Smith, with divine instructions pertaining to the Dispensation of the Fulness of Times.

None of the organizations calling themselves churches at that time had any authority to act for God or officiate at the altar of God. They seemed to be blinded to the sin of presumption, forgetting the fate of Korah, Dathan, Abiram and On, and the 250 men of renown; and the 14,700 trusting souls who followed these men of renown, as recorded in the 16th chapter of Numbers. They were also blinded to the real meaning of why Ezra, Zerubbabel and the chief fathers of Israel refused to allow the half-breed Jews in the land to help rebuild the Temple of God after the return from Babylon. Some people today think it was because they were not full-blooded Jews, but such is not the case. When the Israelites were carried captive to Babylon, all the Priesthood was taken. There was not a priest left in the land, but many of the poor were left in the land; and when the Syrians came to take possession of the land they inter-married among those Israelites that were left. Not having any church activity because of there being no priest among them, they got together and organized a church and "made priests of the common people," and went ahead with their worship just the same as they had under God's Priesthood. God disowned them then and there, and they were never allowed to have any part with the congregation of the Lord thereafter. They may have been sincere and devout and outwardly seemed equal in every way to God's true organization, but they were ever after considered spiritual adulterers and were not acceptable to God.

The same condition existed when the Angel Moroni appeared to Joseph Smith. The Priesthood of God had been taken away and the people had organized churches and made priests of the common people. The fact is every fellow who felt the inner urge to proclaim salvation thought he was called of God, and went forth crying, "Lo, here, and Lo, there"; some teaching faith alone salvation, others teaching some faith and some works, still others teaching baptism as an essential, and others to the contrary; some teaching infant baptism, others declaring it was sinful, and so on, and so on.

The prophecies of Amos, Jesus, Paul and John had been fulfilled. The word of the Lord was not to be found in the then known world. The people were literally running to and fro trying to find it but could not.

I repeat, they had the Scripture, but they were without the authority to carry out its mandates, and administer the Gospel ordinances.—Dr. W. I. Ghormley.

THE STORY OF CAIN

(Continued from page 885)

supplies the answer to this: "Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by Birth."

The name Egyptus (Ham's wife) signifies that which is forbidden, no doubt meaning that the righteous of God's children were forbidden to intermingle in marriage with this dark race.

Pharaoh, "the eldest son of Egyptus, the daughter of Ham," established the first government of Egypt, ruling righteously after the wisdom of his father, but being "cursed as pertaining to the Priesthood," verse 26. Through these events the curse upon Cain was carried beyond the Flood and so was taken to the Negro races of the world.

Will these benighted people ever become under the merciful influence of the Father and yet receive the blessings of the Priesthood of God? Pertinent to this question, an extract from the minutes of a meeting held August 22nd, 1885, is given: "'George Q. Cannon quoted the Prophet Joseph as having said: 'The seed of Cain could not receive the Priesthood, until the seed of Abel should come forward and take precedence over Cain's offspring.' "

Perhaps this holds out a hope that even the seed of Cain will be admitted into the blessed folds of the Everlasting Priesthood at some future time.

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BIG FISH, WELFARE PROJECT

(Continued from page 887)

This year's salmon pack totalled more than 10,000 cans. An experimental pack of tuna netted 2,200 half-pound tins.

This type of fish must be purchased on the coast as it does not run into the rivers. It is even more "messy" to can than salmon.

Tuna must be baked in a hot oven for a few minutes in order to remove its objectionable outer skin and layer of oily tissue before it is sliced and packed.

All of the heavy work was done by members of Priesthood Quorums working in shifts during the fish packing season. No one was exempt, from the stake presidency to the deacons.

Labelling and packing the fish in cases is all that remains to be done before the Portland Stake fish project is formally ended.

In addition to the fish pack, welfare workers went into the berry fields in early Spring where they picked and canned 4,500 cans of strawberry, boisenberry, raspberry and youngberry jam.

Plans are now under way to perfect packing problems, enlarge equipment and improve packing facilities based on the experience of the past two years.

Book Of Mormon In Verse Form

NEARLY 5,000 VERSES IN UNUSUAL WORK

From the Deseret News

AN unusual exercise was recently completed by Elder James S. Anderson of Raymond, Alberta, Canada, who has completed a version of the Book of Mormon in verse.

Elder Anderson, now 72 years old, had had no previous experience of any kind in writing verse, when during a recent severe illness he felt impelled to begin his Book of Mormon exercise. He has tried very closely to follow the original thought and, as closely as possible, the actual wording of the original, while turning the phrases into metre and rhyme.

Born in Aberdeen, Scotland, September 14th, 1868, Elder Anderson was the twelfth son of John and Catherine Smith Anderson. He left school at the age of nine to go to work in the woollen mills, and at the age of 12 went from there to work at his father's side in the stone quarries, where he remained employed until 1882. In the meantime, his mother and his brothers and sister had joined the Church and he began to go to the meetings of the Saints.

Elder David McKay, father of President David O. McKay of the First Presidency, was then in Aberdeen and, Elder Anderson says, "was like a father to me—he taught me the Gospel, told me to read the Book of Mormon, to ask God for light and knowledge; I followed his counsel and was baptized into the Church on December 23rd, 1882." The next January the boy's father died.

In 1883 he was ordained a deacon and in the spring of 1884 he came with his mother to Utah, settling in Spanish Fork. From the time of his arrival he continued active in Church attendance and duties and was soon teaching in Sunday School. Meanwhile he had earned a livelihood for a time at odd jobs, later taking steady work in the mines at Scofield.

On May 27th, 1891, Elder Anderson was called to go on a mission back to his native Scotland and in June he left Utah, after going through the Manti Temple and being ordained a Seventy by the late Elder Francis M. Lyman of the Council of the Twelve. After an honourable mission of two years' duration, Elder Anderson returned home.

Working in Sevier and Wayne Counties, he met Miss Zilpha C. Hancock, to whom he became engaged and to whom he was married in the Manti Temple on March 4th, 1896. In 1903 three children had been born to the couple, and the entire family moved to Raymond, where they have remained ever since.

For the past 12 years Elder Anderson has been head of the home missionary work in Taylor Stake, and in June, 1919, he and his wife sent two children into the mission field on the same day.

The "Book of Mormon in Verse," written by Elder Anderson,

(Continued on page 893)

The Human Side Of Brigham Young

By James P. Sharp

WHILE crossing the plains, some of the brethren went to Brigham Young with every little thing for advice. One evening when Brigham was very worried and walking about trying to get things straightened out, a man came to him and said: "Brother Brigham, shall I turn my oxen out on the prairie tonight or shall I put them in the wagon corral?"

"We are in Indian country. Better corral them."

"Shall I tie them up or turn them loose?"

"Better tie them up."

"Shall I tie them long or short?"

"Just medium."

"Shall I tie them loose or tight?"

"Tie them so tight the very old devil himself cannot untie them."

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Brother Brigham loved cattle, and was especially fond of blooded bulls. One of his neighbours had a bull that had whipped every other one for blocks around, including Brigham's best. So as he rode about he kept watch for an animal that was better than the one his neighbour owned. He finally found one that suited him.

When it was delivered it so happened that this animal was placed in a corral next to the one that had the champion fighter in it. There was only a board partition separating them. Quite a crowd of young men and boys gathered as the animal was turned in the enclosure. They suggested turning them in together as both animals were pawing up the earth and doing considerable bellowing.

Brigham shook his head and said, "Young men, I have been accused of almost everything except conducting a bull fight. No one can ever say I fostered one; but, say, I see that two of those boards are a bit loose. Now if for any reason those boards come off and the bulls get to fighting, well, will one of you run up to my room and tell me about it? Don't stop for anything, but come right in." He walked away.

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The loading and hauling of the granite for the Salt Lake Temple worried Brigham Young considerably, for the rock was coming in mighty slow. It was hard to get men who understood the moving of such large rocks. Finally he hired a short, heavy-set, broad-shouldered Scot to load the wagons. This Scot got six others who had worked in the stone quarries in their native land, and with the aid of some red-pine poles, some rollers, and some blocks, soon had an endless string of wagons moving.

Now some of the brethren who had visited the quarry went to Brigham and told him this Scotchman was doing considerable swearing; in fact, they demanded he be fired. Brigham

promised to investigate. He left one morning in his carriage. He was astonished at the number of wagons he met, all loaded with great granite blocks for the Temple.

He was deep in thought when the driver stopped the carriage near where the men were loading a large stone. Not a man of that group saw the carriage as they chained the rock fast, and the foreman waved for the next man to drive his wagon up. The driver of this outfit was a great bully and sometimes fought when necessary. Most of the men left him entirely alone. He saw the men in the carriage, and, as if to make a good impression on whoever it was, ripped out an oath and began using his long bull whip unmercifully. Those oxen were a mass of whip marks from shoulders to hips. Brigham started to get out to speak to this man when he saw his Scotch foreman step to one side and heard him say, "You're infringing on my rights. Brigham hired me to do the swearing around here. Stop it and quit using that bull whip on those oxen."

This bully let out a loud laugh. As the Scotch foreman stepped towards him he began swinging his long whip. The Scotchman saw it coming. It snaked out. He raised his hands and it wound around his body twice. Such a blow would have brought a less stalwart man to his knees. He flinched a bit, seized the whip, gave it a quick jerk, and was in possession of the weapon. Slowly he unwound the coils from around his body. Great welts were already showing under his open shirt. He stepped back a few feet and raised the whip. He was just the right distance from his attacker to make the whip most effective. The lash cut the bully's trousers into shreds, and he began to run, with the short-legged Scot after him.

The incident over, slowly the Scot coiled up the long whip as he walked back to where he picked up his pole and was ready for work. A hand was placed upon his shoulder. He dropped the pole and was ready to carry on with the fight. He looked up into the eyes of Brigham Young, who said:

"Brother, I admire any man who excels in anything. When I get back I am going to tell the Relief Society sisters what an expert you are at cutting carpet rags with a bull whip."

★

BOOK OF MORMON IN VERSE FORM

(Continued from page 891)

contains approximately 5,000 verses and is in the same sequence as the original prose.

Typical of the verses are these taken from the words of Samuel the Lamanite, found in the thirteenth chapter of Helaman:

The riches which you now possess
Shall slip away before your face;
Then ye shall cry unto the Lord
And wish that you had kept His word.

Oh! ye wicked generation!
Why reject so great salvation?
How long do you suppose the Lord
Will suffer you reject His word?

100 YEARS AGO

From the "Star," December, 1840

A letter from Elder Blakslee, from the Isle of Man.

"The priests of this island are in trouble at present; they know not what to do, or which way to turn; they are complaining bitterly. They have few or no hearers at present. One of them went to the high bailiff with a bitter complaint, saying that he had no hearers on Sunday, and he knew not what it meant; but after his meeting was concluded, on going to the New Market, where the Saints were, he could not get in. The room was so full; for, said he, 'My whole congregation was there.' He insisted that something must be done to drive the Saints from the town; for, continued he, 'They must be put down in some way or another; and we want you to let the bellman go round, and notify the people that there will be a meeting at the New Market room . . . to put the Latter-day Saints down.' But the bailiff replied, 'The Saints did not send the bellman, neither shall be go for you.'"

THE JOY OF SERVICE

(Continued from page 884)

Then we have that magnificent organization known as the Relief Society, taking care of the sick, the poor, and the needy; never quiet for a moment, always active, earnestly attempting to bring some help and benefit to others.

Then we have the Priesthood organizations—the Aaronic Priesthood for the boys, the Deacons, Teachers, and Priests, beginning at the age of twelve. Then we have the Melchizedek Priesthood, with offices of Elders, Seventies, and High Priests. Each office has its specific responsibility, affording the boy or the man an opportunity to render real service to someone else.

Now, what is the reason for it all? In each of the reasons which I shall give you there is an extensive sermon in itself. The first reason is the salvation of our souls in our Father's kingdom. Now we must work out our own Salvation; it cannot be done for us. Salvation is individualistic and it is more than that. To the individual who seeks salvation, he must obey the laws. But we must be interested in the salvation of others, and so to that extent it is gregarious, the responsibility that rests upon us to help others to save themselves.

So we have a great missionary service. We have all of these organizations established in the Church for the purpose of teaching the principles of the Gospel of our Lord and Saviour Jesus Christ, which is the Gospel plan of salvation.

The second reason for all of this organization is self-improvement. We each should strive to become greater citizens

of our country, better members of this Church, better neighbours and friends, better husbands, and better wives, and that means self-improvement. But we must help others to do the same, we must bring that improvement to others as well as strive to improve ourselves. In helping others we must strive to raise the standards of living, to increase the opportunities, to enlarge the achievements, to multiply the enjoyments, and these organizations in the Church afford opportunity for those very things.

And, then, last but not least, in building better things for ourselves and for others we should leave a final heritage for those who shall come after us. There is a little poem that expresses that idea better than I can myself:

An old man, going a lone highway,
Came at the evening, cold and grey,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide.
Why build the bridge at eventide?"
The builder lifted his old grey head—

"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way;
This chasm has been nought to me,
To that fair haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building the bridge for him."

We owe to those who shall succeed us to build the best bridges of opportunity, and we cannot do it if we strive for gold and material wealth without trying to build the spiritual structure, the higher things of life. That means very much to us as individuals—the building of character, the human side of life, the human element.

This is what Daniel Webster said upon one occasion: "If we work upon marble it will perish; if upon brass, time will efface it. If we rear temples they will crumble into dust, but if we work upon immortal minds, if we imbue them with principles, with a just fear of God and love of fellow man, we engrave upon these tablets that which time cannot efface and which will endure through all eternity."

Oh, what a wonderful truth!

★

DEATH

GRAHAM — Sister Catherine Graham, a faithful and loyal member of the Newcastle District for some years, passed away on November 27th at the age of 71 years. Interment took place at Birtley Cemetery in the Chapel of which President Frederick Oates conducted a funeral service on November 30th. Brother Wappett of the District Presidency gave an address at this service and dedicated the grave. Sister Graham's favourite hymns were sung.

From the Mission Field

DOINGS IN THE DISTRICTS

Leeds

A farewell social was held on Saturday, December 7th, in Bradford in honour of Brothers William Taylor-Smith and Harry Laycock who were to leave for the mission field. A grand tea was served at 4.30 p.m. and was followed by a social and dance at 6.0 p.m. President Herbert Walker of the Leeds District acted as Compere and a fine programme was presented. Items included solos by Mr. David Richmond, winner of "All-England Harmonica Contest," Brother Fred Laycock of Batley, tenor and Brother Fred Laycock of Leeds, baritone, Mr. Victor Bailey, piano-accordionist, and President Herbert Walker, entertainer. Brother Frank Holroyd accompanied at the piano. Special item was a rendering of the famous "Ilkla' Moor 'baht 'at" by the departing brethren.

A baptismal service took place at the Bradford Chapel Saturday, December 7th, at 4.0 p.m. Cyril Waite was baptized by Brother Harry Laycock and confirmed a member of the Church by Brother William Taylor-Smith.

Newcastle

Brother Fred Neal, a member of the Catford Branch, London District, and a Sergeant in the R.A.S.C., stationed at Middlesbrough, was the speaker at an L.N.E.R. Temperance Society meeting held in Southfield Road, Middlesbrough, on November 23rd. He addressed an audience of 56, and took for his subject, "Faith in the Lord, Prayer and Answers to Prayer, and the Need of Temperance." A quartette of soldiers from his unit rendered vocal numbers. The effort was extremely successful, since after the meeting Brother Neal was invited to speak at the Seamen's Mission and again at another L.N.E.R. meeting.

THE Mission Presidency would like to express their appreciation to Brother Neal for his efforts to spread the Gospel. It is inspiring to hear of our brethren in the Forces doing such fine work. In roundabout ways we have heard of other instances of a similar character, and we have heard, too, of faith-promoting incidents in the lives of our soldier brothers. The "Star" invites any of our brethren serving in the Forces who have experienced any of these incidents to forward them to the "Star" office. We should be glad to publish them.

BIRTH

CHIPPING—A daughter was born to Sister and Brother William O. Chipping, Sunday, December 8th. Brother Chipping is President of the London District.

★

. . . AND FINALLY A LITTLE HUMOUR.

She said she had changed her mind and could never be more than a sister to him, but she didn't return the ring. Sandy was broken hearted.

"Never mind," said a friend, "there are plenty of good fish still in the sea."

"Maybe so," said Sandy, "but I've lost my bait."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
6, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

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